

character. The women are spoken of as chaste, and some of the worst forms of vice are happily unknown among the Syrians, though they are practised by the Moslems around them. Their hospitality, their sufferings for the faith, and their family attachment are justly to be reckoned among their virtues, but on the whole I think that the extraordinary interest attaching to them, and which I feel very strongly myself, is due rather to their Past than to their Present.

On this plain the dress of the men is much assimilated to that of the Persians, but the women wear their national costume. The under-garment is a coloured shirt, over which is worn a sleeved waistcoat of a different colour, and above this is an open-fronted coat reaching to the knees. Loose trousers, so full as to look like a petticoat, are worn, and frequently an apron and a heavy silver belt are added. The head-dress is very becoming, and consists of a raised cap of cloth or silk, embroidered or jewelled, with a white muslin veil over it and the head, but the face is exposed, except in the case of married women, who draw a part of the veil over the mouth. It is not proper that the hair should be seen.

There is something strikingly Biblical about their customs and speech. At dinner at Geog-tapa I noticed that it is a mark of friendship for a man to dip a piece of bread (a sop) into the soup and give it to another, a touching reminiscence. A priest is greeted with "Hail, Master," a teacher is addressed as "Eabban,"

the saluta-  
tion is " Peace be with you," and such  
words as *Talitha*  
*cumi* and *Ephphatka* occasionally startle the  
ear in the  
midst of unintelligible speech, suggesting that  
the Aramaic  
of our Lord's day was very near akin to the  
old Syriac,  
of which the present vernacular is a  
development. As  
among the Moslems, pious phrases are  
common. A Syrian  
receiving a kindness often replies, " May  
God give you